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Evangelical and Reformed
Church

In memoriam
George Warren Richards



LANCASTER, PENNSYLVANIA
1955



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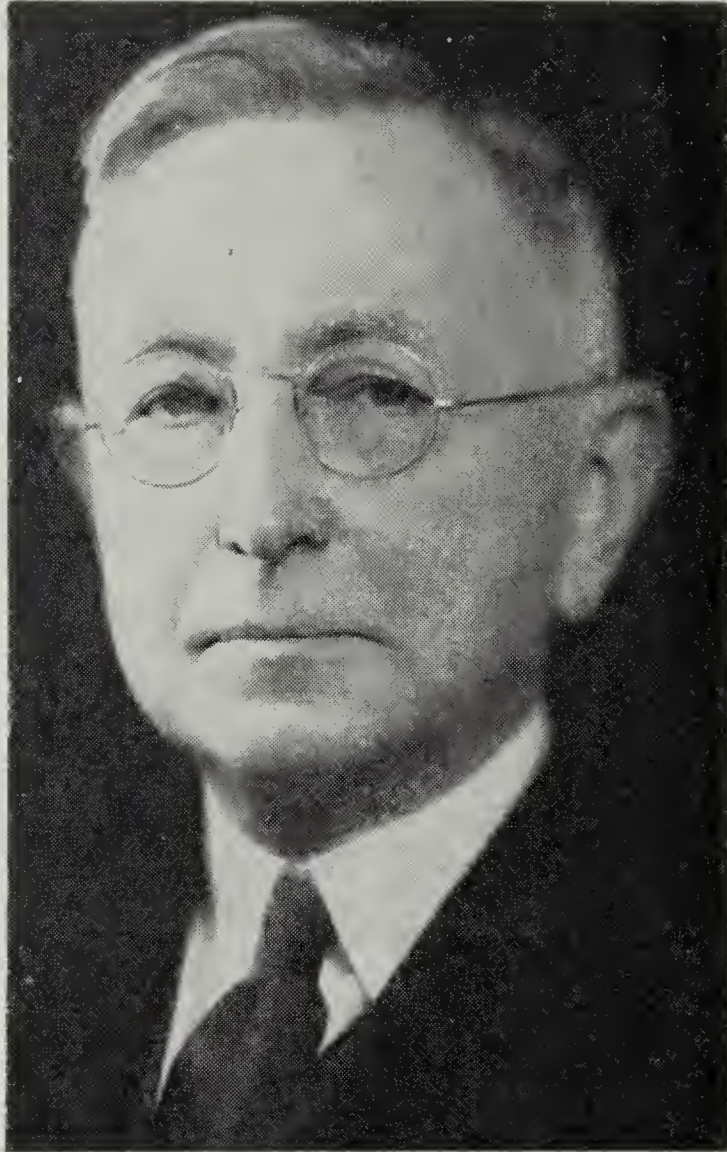
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DR. GEORGE W. RICHARDS

BULLETIN

Theological Seminary of the
Evangelical and Reformed Church

VOLUME XXVI

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DR. RICHARDS AS A REFORMED CHURCHMAN

CHARLES E. SCHAEFFER

Dr. George W. Richards was born in the bosom of the Reformed Church, grew up under its fostering care, and to it he gave a full measure of devotion and service to the end of his days. This statement, however, needs this qualification. His grandfather, Michael Reichert, a saddler by trade, and his father, Dr. Milton S. Richards, a physician, were members of Zion's Reformed congregation (Union Church) near the little village of Rothrocksville, Pennsylvania, where they resided. His mother Louise, nee Fritsch, was a Lutheran before her marriage to Milton Richards and the aunt of two prominent ministers in the Lutheran Church. His first teacher, Miss Priscilla Croll, two of whose brothers were Lutheran ministers, was also a member of that church. Furthermore, Dr. Richards received three years of his scholastic training in a Lutheran institution, Muhlenberg College, in Allentown. When some years later, in 1890, he went in search of a life companion he found her in the Lutheran fold in the person of Miss Mary Moser, of Moserville, Pennsylvania. Thus he combined in himself the best elements of the two leading denominations which moulded the religious life of the community in which he was born and reared. He was baptized and confirmed by the Rev. Alfred J. Herman, who for a generation was pastor of Zion's Reformed Church—a congregation that had been served by the Helffrichs and the Hermans for more than a century. At a tender age he was placed in charge of an uncle who lived at Geneva, New York, in order that he might become better acquainted with the Eng-

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lish language, for the community in which he was born was a typical Pennsylvania-German settlement.

His stay there, however, was brief, and we now find the youth attending the Normal School at Kutztown, a few miles from his home, as a day student, where he had excellent teachers, notably Dr. Nathan C. Schaeffer, the principal of the school. After a few semesters he was prepared for college, and in the fall of 1883, at the age of 14, he enrolled as a freshman in Muhlenberg College, Allentown, Pennsylvania. His parents and teachers had mapped out for him a career in the legal profession, and he would have made a great lawyer. But a little incident changed the whole picture. In the spring of 1886 he engaged in a junior oratorical contest which was the annual Olympic in the field of oratory at the college. The decision of the judges awarded the first prize to another contestant, although the general sentiment indicated that it should have been given to George Richards. Somewhat humiliated by this apparent miscarriage of justice, his relation to Muhlenberg College was now terminated and he applied for admission to Franklin and Marshall College, Lancaster, Pennsylvania, as a member of the incoming senior class. He was then only 17 years old, but his keen intellectual powers, his studious habits, his qualities of leadership, and his forceful personality at once impressed his teachers and fellow students. He graduated with high honors in the Spring of 1887.

His coming to Lancaster seemed to mark the turning point of his life. He now decided to enter the ministry—a decision to which his parents gave full approval.

In the Fall of 1887 he enrolled as a student in the Theological Seminary. This institution at the time occupied rented quarters in the main building of the college. Its faculty consisted of only three professors. There was no library building; library books were housed in several rooms, not readily accessible; the most easily available books were those comprised in the libraries of the two literary societies connected with the college. But the young theologian made good use of such facilities as the institution afforded. He excelled in all his studies and his teachers observed in him the latent qualities which he later developed to such a remarkable degree.

He graduated with the class of 1890 and submitted as his thesis

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a paper on "Apostolic Succession," which on account of its merits was published in the Reformed Church Messenger, 1890, and was the first of the great number of articles, tracts, pamphlets, and books of which he was the author.

While still a student in the Seminary he was sent to preach in various vacant pulpits with the result that numerous invitations came to him to become the pastor. Early in January, 1890, the venerable Dr. Alfred J. G. Dubbs, pastor of Salem Reformed Church, Allentown, invited him to become his assistant. Salem Church was one of the largest congregations in the denomination. It was a bilingual congregation—that is, the morning services were conducted in the German language, and those in the evening in English. It had a large and growing Sunday School, and an energetic Young Peoples' Society. Such an invitation was the strongest kind of a challenge to an ambitious young man. He therefore accepted the call and forthwith arranged to enter upon his duties at the proper time. This, however, did not happen until September of that year, for after his licensure and ordination on May 13 and May 18 respectively, he, in company with Raymond E. Butz, a classmate and lifelong friend, set sail for Europe for a three month stay. Upon his return, being only twenty-one years of age, he plunged into the work with all the ardor and enthusiasm of youth. He was regarded as the young orator of the Lehigh Valley. The spacious church was always crowded to full capacity and many who sought admission were turned away. The relations between the senior pastor and his assistant were most cordial and pleasant. Two years later, April 1, 1892, due to ill health and the infirmities of age, Dr. Dubbs resigned the pastorate, leaving a vacancy for the first time in the history of the congregation.

Immediately the assistant pastor was unanimously elected to become his successor. In a private record which gives a brief account of the installation there occurs this fervent prayer: "May God give me spiritual power to fill the sacred office to which I am called." This prayer was fully answered, for into the six years of his full pastorate he crowded such a volume and wealth of service as but few men in his profession can achieve. So rapid was the growth in membership, both in the church and in the Sunday School, that larger quarters had to be provided to

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accommodate the ever increasing influx of people. A large and commodious chapel to house the Sunday School and the activities of the Young People was erected and plans were projected for the extension of the work in other sections of the city.

It was during this period of his ministry that, in spite of his manifold parochial activities, he began to relate himself to the larger program of the church, and to lay the foundations for the high positions which he came to hold in the church.

It so happened that at the time the president of the Woman's College at Allentown was Dr. William M. Riley. He was the son of Rev. James Ross Riley, one of the outstanding ministers of the Reformed Church in his generation. Dr. Riley was a scholar of very high rank, and between him and George Richards a very warm friendship developed. Several times a week they met to discuss theological questions, and the one-time tutor at Mercersburg now became a pedagogue to the embryonic theologian at Allentown. Moreover the New Theology, whose principal proponent was Dr. Lyman Abbott, began to make its impact upon the younger theologians. These new doctrines George Richards readily absorbed, and he came to speak with a new voice and authority before his fellow ministers. The Ministerial Association in the Lehigh Valley furnished a sounding board from which he could herald forth his new views. His colleagues regarded him as a new prophet who had risen among them. They respected his scholarship and admired his genius.

Then another opportunity presented itself. The editor of *The Messenger*, Dr. Charles G. Fisher, invited him to write the weekly expository comments on the Sunday School lessons. This gave the somewhat provincial pastor a wide hearing, and served to bring his name before the whole denomination. He continued writing these comments even after he left the pastorate, until too many other duties made it necessary for him to relinquish the same.

In the July, 1897, issue of the *Reformed Church Review* appears his first contribution to that periodical, of which he later became the Editor for a period of years. The article is significantly entitled "The Personal Element in Preaching." It was a paper which he first had read before the Lehigh Valley Ministerial Association. The gist of it is summarized in the closing

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sentence: "It is not his giant intellect, nor his eloquent tongue, nor even his practical tact, but the calm, majestic, silent influence of his personality, aglow with God, which is a perpetual benediction to his church, his community and his home." When applied to himself no more suitable words could have been spoken to set forth his own character and contribution.

In early June, 1898, Rev. Mr. Richards was invited to deliver the Alumni Oration at Franklin and Marshall College. He took for his subject "Prophet and Scientist." He made thorough preparation for the address and documented it very carefully. It made a profound impression, and was published in full in the October, 1898, issue of the *Review*.

On September 17, 1898 Dr. Thomas G. Apple, who held the chair of Church History in the Theological Seminary, died, leaving a vacancy in that department. According to the arrangement then obtaining it behooved the Eastern Synod to make the selection of a successor, the same to be confirmed by the Pittsburgh and Potomac Synods. In consequence the Eastern Synod at its meeting in the Second Reformed Church, Reading, Pennsylvania in October, 1898 proceeded with an election. A committee on nominations, consisting of Reverends Benjamin Bausman, W. F. More, F. W. Brown and Elders C. C. Leader and Dr. A. B. Dundore, was appointed. It presented a very formidable report, largely of an historical nature, and at its conclusion placed the name of George W. Richards in nomination. Additional nominations were made from the floor, as follows: Dr. Harry M. Kieffer of Easton, Dr. Joseph H. Dubbs of Lancaster, Dr. William C. Schaeffer of Chambersburg and Dr. J. Spangler Kieffer of Hagerstown. The election was held on Saturday morning at 10 o'clock. The Synod engaged in devotional services for 30 minutes. Prayers were offered by four ministers. Four hymns out of the Hymnal were sung. As might be expected the vote was a very close one. A majority vote was required; the first ballot revealed the fact that Mr. Richards was elected by a margin of only two votes. A motion to make the vote unanimous was duly carried.

The announcement of his election brought consternation to his people in Allentown. They simply could not let their beloved pastor go. They made all sorts of protests and offered

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every possible inducement to retain him as pastor. For several months he wandered in the valley of decision, but there seemed to be only one course open for him to follow. Finally, on February 1, 1899 he presented his resignation and accepted the call to the professorship. His last service in Salem Church was on Easter Sunday when almost 1,100 persons communed, and 106 were received by confirmation. A few days later, on April 6th, Mr. and Mrs. Richards, with Miss Sadie Grimley and Rev. H. M. J. Klein sailed for Hamburg to spend the summer months in Europe where Mr. Richards studied in the universities of Berlin and Erlangen.

Returning to America in the fall the newly elected professor moved to Lancaster and prepared his inaugural address, which was delivered in the college chapel on the evening of October 20, 1899. The subject of the address was "The Supremacy of Faith." It was a very learned discourse and those who had any doubts as to his qualifications for this new office were led to have implicit confidence in his scholarship.

It was now the turn of the century and with the coming of Professor Richards a new spirit came to the Seminary. Only a few of the men of the older generation were left. The last guardians of the Mercersburg movement were gone. The New Theology imported from New England began to infiltrate the minds of the students, and they looked to Professor Richards to be its chief interpreter. Like Dr. Schaff, in whose chair he now sat, he gave his students a new meaning of history, of the Church, and of the great Doctrines of the Creed. He proved himself to be a born teacher and those who sat at his feet loved to tell of the great moments when he would break away from his prepared lecture, and discourse to them on the great articles of faith. Being himself inspired he could inspire others, and all this came to him not out of the blue, but by the sweat and toil of his own brain. He was an indefatigable student. He studied with pen in hand and by reducing to writing what he read he sought to clarify his own thinking and put the same into shape to impart it to others. He now adopted the conversational style of the lecture room, rather than the oratorical with which he began his ministry.

His historical studies involved a thorough study of the his-

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tory of the Reformed Church. He soon came to be recognized as the leading historian in the denomination, and in pamphlets and public addresses he familiarized others with their rich heritage. In 1904 he was appointed editor of the *Reformed Church Review*, which afforded him the opportunity to write articles on a variety of subjects, mostly of an historical or theological nature. He wrote his first book on the Heidelberg Catechism. He had a philosophical mind, and as an historian he was less a chronicler of events than an interpreter of great movements in history.

One who followed him on his theological pilgrimage could readily discern the change of emphasis in his thinking. The first two decades of the 20th Century witnessed the rise and development of the so-called "Social Gospel." Dr. Richards was keenly aware of its implications and for a limited period seemed to be captivated by it. But he never lost his firm hold on the essential truths of the Gospel. For several years he headed the Commission on Social Service, which was a department under the Board of Home Missions. He wrote many articles on the subject, and eventually crystallized his thinking by publishing a volume on "Christian Ways of Salvation." This book, which appeared in 1923, is perhaps the clearest statement he ever made on any theological or practical issue.

Dr. Richards' interests were not confined to the Theological Seminary, though this was his major concern. He felt the need of a new interpretation of the foreign missionary enterprise of the church. He was elected to membership on the Board of Foreign Missions, and in order to get a clearer understanding of the work he, with Mrs. Richards, in 1923, made a visit to the mission fields in Japan and China. His coming there was hailed by the missionaries as an event of unusual significance, and upon his return he gave the church at home a new insight into the work.

The year 1920 brought him two significant honors. Upon the retirement of Dr. John C. Bowman as President of the Seminary he was elected as his successor, and the General Synod which met in the Second Reformed Church, Reading, Pennsylvania honored him with the presidency of that body. He was now the head of the oldest institution of the church, and at the same time,

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of the church itself. This gave him prestige and standing not only in the denomination, but in the church at large. By virtue of his office he served as chairman of the National Service Commission during the period of its largest ingathering, and the allocation of its funds to the institutions, boards and other agencies of the Church.

His interdenominational activities multiplied. He was a delegate to the preliminary conference which was held in New York in 1905, out of which developed the Federal Council of the Churches—and during the entire history of that body Dr. Richards represented the Reformed Church, and for a term served as vice president of the same. He was likewise president of the American Society of Church History, of the Alliance of Reformed Churches, of the American Theological Society, and a member of numerous other bodies including the National Council and the World Council of Churches. In all these bodies on an interdenominational level he made his presence and influence felt, through addresses which he made and articles and statements which he wrote. No other minister of the Reformed Church was more highly regarded and none made anything like a similar contribution to the ecumenical movement of the Church.

Early in the twenties, Dr. Richards made yet another trip to Europe and formed a personal relationship with the celebrated theologian, Karl Barth. For a number of years Professor Barth had received a subsidy of \$600 a year from our Board of Foreign Missions. Therefore he sustained more than a nominal connection with the Reformed Church. Dr. Richards was greatly influenced by his association with the European professor. He returned to America and sought to interpret to his students and to the Reformed Church the cardinal principles of the Barthian theology. He translated several of Barth's treatises, and in 1934 issued a volume of considerable size on "Beyond Fundamentalism and Modernism." This book and the lectures he delivered gave the church a clearer insight into the whole movement.

In 1938 he delivered the James Sprunt Lectures before the faculty and students of Union Theological Seminary, Richmond, Virginia. The course was entitled, "Creative Controversies in Christianity." The lectures were prepared while Dr. Richards was suffering from severe physical illness, but they are a clear

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and concise treatment of opposite types of theological thinking through the centuries.

Perhaps Dr. Richards will be remembered best of all by what he accomplished in the realm of church union. When one reviews his life one is led to the conclusion that the unity of the church was almost an obsession with him. Throughout his career he cherished the conviction that the Reformed Church would be able to make its largest contribution to the cause of Christ by entering into some form of union with other denominations. At first, it was federal union which intrigued him. In 1911 he was the prime mover in a union movement on a federal basis, with the Presbyterian Church, U.S.A. For a while it appeared that such a union would be consummated. But evidently the church at that time was not ready for the same. Keenly sensing the mind of the church, Dr. Richards, though the leading proponent of the union, at the last moment sided with his brethren and the union was stymied for the time being.

In 1929 another union movement was launched. This was to be a tripartite arrangement, not, however, on a federal but on an organic basis. The three churches involved were the United Brethren in Christ, the Evangelical Synod of North America and the Reformed Church in the United States. It soon became evident that the first named body was not sufficiently interested to consummate such a union. Consequently the remaining two bodies proceeded to formulate a basis of union. It took several years to work out all the details. During this period of education, of developing mutual understanding, and of constructing a concrete organization, Dr. Richards was the guiding genius. The ministers and members of the Reformed Church had implicit confidence in him and were willing to follow his leadership at all costs. When the union was consummated at Cleveland, Ohio on June 26, 1934, it was only natural that he should be unanimously elected as its first President.

Upon his retirement as professor in the Theological Seminary and as its president, in 1939, he was by no means inactive. Relieved of many administrative duties and responsibilities he devoted himself to lecturing in institutions other than those of the Evangelical and Reformed Church, such as the Biblical Seminary in New York City, and the School of Theology in connec-

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tion with Temple University in Philadelphia. But the crowning product of his labors during the period of his retirement was the preparation and the publication of his monumental volume, "The History of the Theological Seminary." The Church owes him an everlasting debt of gratitude for this notable historical work, to which he gave the last few years of his life with unabated zeal and devotion.

The service which he rendered his church, and the influence which he exerted during his long career can never be fully evaluated. For a generation or more he was the prime factor in shaping the policy and program of the Church. More than a thousand ministers of the Reformed Church were trained under him. Prominent lay men and women of the church were influenced by him to give liberally to the support of its institutions and benevolent causes. Before interdenominational bodies he represented the Reformed Church in a most effective manner, so that the denomination became known largely through its chief representative.

Others will be writing of other phases of his remarkable career, but his service to the church of his fathers was his main contribution. As a writer his style was crystal clear. As a preacher, his word was with power. As a teacher, his precepts were wise and wholesome.

"He rests from his labors, but his works do follow him."

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DR. GEORGE W. RICHARDS—THE TEACHER

EDWARD O. BUTKOFSKY

Although Dr. George W. Richards became known to the ecclesiastical world in a wide variety of roles, he was primarily a teacher. Just as his other responsibilities took him far and wide, so did his teaching. He taught and lectured in the seminaries and universities not only of America and Canada, but also of Europe and the Orient. This article, however, is concerned primarily with impressions of Dr. Richards as a teacher of church history in the Theological Seminary of the Evangelical and Reformed Church at Lancaster, Pennsylvania.

As those of us who were his students look back, several impressions remain vividly with us. First of all, we were grateful to have had as a teacher of church history one who was an acknowledged master in his field. It was not only that he was a writer of books, a recognized authority in church history, but also that his lectures, the result of research and scholarship, were well organized and clearly and vividly presented. Dr. Richards had achieved the art of presenting profound thought in a simple way, of taking involved theological controversies and making them plain. We hear teachers and preachers who revel in words. They can polish a metaphor and round out a sonorous phrase. This, too, is a gift. But while the listener is intrigued with the word or phrase, he may be diverted from the flow of thought only to find himself at the end of the session somewhat befuddled about the main idea.

Dr. Richards presented his ideas using simple words and short sentences. He recommended his own disciplines to his students—use as far as possible the Anglo-Saxon one-syllable words; avoid involved sentence structure; write and rewrite paragraphs to achieve simplicity of expression and clarity of thought. Although he was born and reared in a rural Pennsylvania German community where English was spoken with a heavy accent, he put himself through certain disciplines to correct the accent. He referred to this achievement sometimes by saying that he was

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the Pennsylvania German who came to be known by his British accent. There is no doubt that these disciplines, pursued in his early years, helped Richards to achieve a kind of aesthetic finesse in his lectures, enabling him when he dealt with a majestic thought to carry his students with him to heights of inspiration.

His manner of lecturing fitted his style of writing and speaking. Sitting in his chair at the desk, he began in a voice that was low but gathered volume and pitch as he went along. As he warmed to some great thought or dramatic movement in history, he would stand, raise both hands to the right as though shaping his thought on a distant horizon and then come to an inspiring climax. Every now and then, at the close of one of these flights, "Doc Georgie," as the students called him, would add with justifiable pride, "Now you will not find this in books. This is original with me."

One could not help but admire Dr. Richards' sense of order. Many of us have heard him say with regard to worship, church administration and the merger movements, "Let all things be done decently and in order." This was a characteristic of his lecture method. There was not only clarity of thought but good order in the structure of his presentation. He invariably reviewed in outline his previous lecture and then proceeded, with his time well measured, to the lecture of the day.

He was primarily a lecture teacher. The discussion method and the pupil-centered approach had not come into its own when he began to teach. Nor would he have considered that his subject would lend itself to that method. Moreover, he could have suspected, as other Seminary professors did, that many student questions were inspired not by the earnest pursuit of wisdom but by the prankster impulse, quite common in that day, to fish for an entertaining diversion.

Many of his students will remember that "Georgie" would take time to pass on nuggets of wisdom for practical guidance. With regard to planning for a career, he would say, "Prepare yourself along the line of your interest early, pursue it diligently and the world will demand your service." As to entering the ministry, his advice was that one should go in only if he could not stay out. One should go into the ministry as he goes

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into marriage, with the compulsion of love. With regard to presenting programs and causes to the Synods, he felt that it was not enough for secretaries and chairmen to simply conceive plans; they should get out into the field and on the floors of Synods to contend for them.

Although Dr. Richards had a warm human side, a keen wit and a sense of humor, his many administrative and ecumenical concerns did not permit him to get really close to his students at the Seminary. We often regretted that one who was a master and had so much to give had to be away from the classroom so often. But he compensated for this in other ways. When groups came to his home, he was a genial host. He was often the guest at the parsonages of his former students for special services, and in those visits he was wont to review current movements and engage in informal discussions. If assured that one was a good driver and had a reliable vehicle, he would accept the offer of a ride to a distant station. In these informal contacts, as well as at the meetings of Synods and the meetings of boards and various commissions, he would be associated with many of his former students and kept informed of their work. He rejoiced in the success of his students. When he saw one of them do especially well in academic life or in the pastorate, he would fondly point out that he had been his teacher, with some intimation that he was responsible in some measure for his success.

At the Spiritual Conference at Cedar Crest in 1950, he had listened to a number of lectures presented by his former students. On this occasion he spoke warmly and with great appreciation of the scholarship and leadership which he saw developing in the church which he loved and served so long. He lived long enough to enjoy some of the harvest of his own teaching in the men whose privilege it was to sit under him.

It was a custom in the Synods of the Reformed Church, which still prevails in some areas, to begin reports with the words, "Dear Fathers and Brethren." I always began my own reports that way, and always when I wrote the word "Fathers" I would think of Richards and the other great and good men who had been my teachers at Seminary and the college, as well as those who by virtue of long and wise and faithful service to the church

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had come to be its patriarchs. “Doc Georgie” will go down in the history of the church as one of the giants and surely one of the Fathers.

I close with a quotation from his preface to Barth’s Sermons, “Come, Holy Spirit.” It contains one of his favorite and oft repeated summaries, “Man’s response to the Gospel is the response of repentance and faith working in love through the patience of hope. This the beginning of life, of the abundant, the eternal life.”

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DR. GEORGE W. RICHARDS—THE PRESIDENT

ALLAN S. MECK

Every man pronounces his own eulogy. The ideas he thinks, the thoughts he expresses, the deeds he performs, the spirit he manifests—all these are the sum total of a man's life. When he passes through the great divide, from the temporary to the permanent, from the earthly to the heavenly, the floodgates of memory open; then we recall these thoughts, deeds, and spirit and we say with Saint John, "Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, for their works do follow them."

In 1921 Dr. George W. Richards was elected as the first President of the Theological Seminary. Before his tenure Drs. Rauch, Nevin, Gerhart, Bowman were President of the Faculty. Dr. Richards continued with his full teaching schedule as Professor of Church History while being responsible for the administration of the school.

During his term of office as President the Centennial of the school was observed in 1925. This celebration brought the training of our coming parish ministers to the attention of the whole church, just as Dr. Bowman brought the significance of the school before the church when the present administration and library buildings were erected in 1894. We owe an everlasting debt to Dr. Bowman, not only for his devoted efforts in 1893 and 1894, but also for his untiring efforts in erecting the dormitory and refectory in 1916.

Dr. Richards' influence among our people of wealth was outstanding. It was during his tenure as President that the following gifts were received by our Seminary:

\$50,000 was received from Mr. and Mrs. John B. Kunz, Huntingdon, Pa., completing the endowment of the chair of New Testament Science.

\$50,000 was received from Miss Amelia E. Rahauser, Pittsburgh, Pa., establishing the chair of Christian Education.

\$33,000 was received from Dr. and Mrs. U. Henry Heilman, Lebanon, Pa., for the support of the chair of Church History.

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\$25,000 was received from Mr. and Mrs. Martin E. Fey, Tamaqua, Pa., establishing the Foundation of Sacred Music.

Mr. and Mrs. Theodore M. Wood, Chambersburg, Pa. presented the pipe organ for the rehabilitated Santee Chapel.

Mrs. Harriet O. McCauley Schnebley, Hagerstown, Md., gave \$1,000 establishing the Dr. Charles F. McCauley Lectureship.

Mr. R. Monroe Hoffman, Reading, Pa., gave \$84,972 to establish the Foundation of the Presidency of the Seminary.

In addition, \$200,000 were received from the three Synods, Eastern, Potomac and Pittsburgh, during the eight years following the Centennial in 1925.

All honor to Dr. Richards, who, before he left us, was a shining light in all Christendom and whose memory abides as a benediction.

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DR. GEORGE W. RICHARDS, THE MISSIONER

A. V. CASSELMAN*

It has been the almost universal practice of the Foreign Mission Boards of the Churches of America to have as a member of the Board a professor of one of the theological seminaries of the Church. There is a dual reason for this administrative technique. In the first place, the greater number and in many respects the most desirable and best qualified candidates for the mission fields are found in the theological seminary. Then, too, the foreign missionary enterprise of the Church is dependent upon the interest and support of missionary-minded pastors. These are educated in the theological seminaries of the Church. The Board of Foreign Missions of the Reformed Church in the United States always had on its roll of members a professor from one of the theological seminaries of the Church. Among these there was none more highly qualified nor eminently fitted for the position than Dr. George W. Richards of the Seminary at Lancaster, Pennsylvania.

When one attempts to enumerate the qualifications which rendered the membership of Dr. Richards in the Board of Foreign Missions so superbly valuable, he finds himself listing such outstanding and appropriate characteristics as these: His wisdom in cooperative council. His unfailing courtesy in the discussion of important matters, necessarily provocative of various points of view, requiring definite and final administrative solution. His wide historical scholarship. His deep theological convictions concerning the purpose of the Board. His all-embracing ecumenical vision. His mystic conception and realization of the presence of Jesus in the business of the Board.

Dr. Richards was elected to membership in the Board of Foreign Missions of the Reformed Church in the United States at the annual meeting of the Board held in Philadelphia, March 4th and 5th, 1924. At this meeting Dr. Richards was also elected

* Dr. Casselman was former Executive Secretary of the Board of Foreign Missions of the Reformed Church in the United States.

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to membership on the executive committee of the Board and continued in this capacity until the reorganization of the Board in 1940. Dr. Richard's membership was continued when the Board was reorganized following the meeting of the 1940 General Synod and he served as a member of the Board until April 25, 1945.

At a special meeting of the Board on September 26, 1922, an action of the Japan Mission was received, and later approved, suggesting that arrangements be made for visitation to the Japan field by professors of our theological seminaries in turn. It is interesting and significant to note that another action of the Japan Mission suggested that Dr. Richards, as president of the Theological Seminary at Lancaster, be "the first one to be asked." This action was referred to the Board of Trustees of the Seminary. Dr. and Mrs. Richards sailed for a visit to the missions in Japan and China on July 10, 1923. They had been in Japan only a little more than a month when the great earthquake of September 1st took place. Dr. Carl D. Kriete accompanied Dr. and Mrs. Richards to China. The two Boards mentioned shared Dr. Richard's expenses for the trip.

The results of this visit of a professional representative of the Board of Foreign Missions to the missionary fields in the Orient were recorded fully in the "Outlook of Missions" and revealed the splendid results, both in the Church at home and abroad, of this new adventure in missionary administration and the wisdom of selecting Dr. Richards to inaugurate it.

At a joint meeting of the Boards of Foreign Missions of the Reformed Church and the Evangelical Synod, in Cleveland, Ohio, June 28, 1934, the following action was taken: "That a Joint Commission of the Boards of Foreign Missions be formed, consisting of four members of each Board, which shall convene after the annual meetings of both Boards, and at such other times as may be necessary, for the purpose of the correlation of the work of the two Boards." Dr. Richards was appointed as one of the representatives of the Reformed Board on this Commission.

The remainder of this article consists for the most part of extracts from the correspondence of Dr. Richards with the writer as Secretary of the Board, illustrating in his own words the richness, variety and wisdom of his service to the Board.

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“I wish you would keep in touch with our student body as much as possible.”

“I am sending you the total of the Foreign Mission Day offering of the students of the Seminary.”

“I read your letter to the students in chapel this morning. You have not had a better program to submit to us than this one you offer in your letter, and I think the students will respond to it. I am just as eager about it as you are.”

“The time has come when we must spend some days on the whole question of our foreign mission policy. I am one that wants to be convinced that we ought to continue our work in Japan for the next twenty-five years as we have in the last fifty. I now feel that we should quite rapidly withdraw and let Japanese workers carry on the work. We have been on the ground fifty years; we have a splendid equipment in the form of church buildings and schools, native professors and evangelists, which indicates to me that we ought to change our policy. I think we have come to a crisis. We must stop borrowing money. Something must be done to rejuvenate the whole work.”

It would be difficult to find a better testimony to the ecclesiastical statesmanship of Dr. Richards as a member of the Board of Missions than the following extract from a “Foreign Mission Day Message” of his, “To the Ministers and Members of the Reformed Church” during the financial depression of several years ago. It is a fine example of dedicated missionary diplomacy.

“Let us face facts and figures. In these fifty years and more millions of dollars were given by the members of the Reformed Church, for the support of the work. Some of our finest young men and women were consecrated to this cause and many of them rank among the foremost missionaries of the Far East. Nothing has been undertaken the last fifty years that has so inspired and strengthened the Church at home as our foreign missionary work.”

However, it must not be supposed that Dr. Richards thought and spoke and planned only for the professional and mature missionary element in the Church. There were times when he was a perfect example of Gospel simplicity. This was especially manifest in his addresses at the vesper services of the Summer Missionary Conferences. The quiet of the sunset hour, the beauty

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of a college campus and the eager anticipation of the waiting groups of young people seemed to influence his simple talk so that it took on the characteristics of a Galilean message; and one evening after a sunset service at Collegeville, one of the young men of the Conference said to the writer: "I have always heard that Dr. Richards was a very learned and advanced Christian thinker, but I find that he thinks of Jesus as I do—only he can say it and I can't."

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DR. RICHARDS AND THE EVANGELICAL AND REFORMED CHURCH

L. W. GOEBEL

When the history of the ecumenical movement of our day will be written the name of George Warren Richards will need to be given an honorable place among the foremost leaders of this event in the life of the Church, often referred to as the Twentieth Century Reformation. He sat in the innermost councils of this movement as the associate and friend of men whose names are known and revered throughout the world church. John R. Mott, William Temple, Samuel McCrae Cavert and a host of other leaders recognized in him the qualities of a scholar and statesman. In the very nature of things his own church regularly elected him as one of its delegates to interdenominational conferences in America, as well as World Conferences of the Churches. From Stockholm and Lausanne to Amsterdam and, indeed, Lund, no meeting of major significance was held which did not have the benefit of his wise counsel. Constantly he was given important assignments on committees of these assemblies, either as a member or as chairman. At the meeting of Faith and Order in Edinburgh, in 1937 he presided over one of the four major sections, moderating and guiding the discussions with the skill of one who was thoroughly at home both in the theology and polity of the Church.

It is, perhaps, not presumptuous to claim that the ecumenical movement had its beginnings in our country. The formation and the effective functioning of the Federal Council of Churches gave incentive to what eventually developed into a world movement. Dr. Richards was one of the founders of this interdenominational council. Longer than any other man did he occupy a place on its Executive Committee. To those who were privileged to sit on that important board, in more recent years, it was a matter of special interest to have the late Bishop Cannon arise and say, "I have been on this Executive Committee since the organization of the Council, and on the basis of my long ex-

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perience I feel compelled to protest, etc.” Whereupon Dr. Richards would be on his feet to declare, “I have been on this committee as long as my friend Bishop Cannon and I beg to differ with him.” Both men were listened to with great respect. When Dr. Richards had completed forty years of uninterrupted service on the Executive Committee, the event was fittingly taken note of in a special service at the biennial meeting of the Council. The address delivered at this occasion by Dr. Richards was one of such merit that it should be preserved in the records of our Church.

Under the mysterious providence of God both World Wars had, as their aftermath, a stimulating effect on the consciousness of the Churches that our times demanded closer inter-denominational cooperation. The first of these wars was followed by the World Conference on Life and Work, at Stockholm. In our own country it gave rise to an ambitious effort to go beyond cooperation to organic union. Representatives of the majority of the major denominations met and appointed a drafting committee, charged with the task of preparing and submitting for discussion a constitution on the basis of which organic union might be effected. Dr. Richards was named chairman of this committee. The undertaking remained only an inspired vision, but the constitution then prepared has remained a basic document, elements of which have been incorporated in the Plan of Union which resulted in the union of the Reformed Church in the United States and the Evangelical Synod of North America. Indeed, this same instrument was studied by the commissions which drafted the Basis of Union adopted by the General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church.

Among us of the Evangelical and Reformed Church Dr. Richards' memory will ever live as that of the man who led his Church, the Reformed Church in the United States, into union with the Evangelical Synod of North America. In collaboration with Dr. H. Richard Niebuhr, he drafted the Plan of Union. This instrument was at first designed to unite four Churches but later revised to meet the needs of the two bodies which consummated our union. The key to that document was an inspired sentence which undoubtedly was his own: “The kingdom of God

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is greater than any denomination, or all denominations taken together. For it a denomination must live, labor, and pray and, if need be, die." Long before the union was effected, and ever after, he spoke of it as, "a union of heart and mind." It is this prophetic statement which has been most often quoted among us and which is indeed the happy basis on which the united church has functioned so successfully throughout more than twenty years.

During the formative four years in which he served as the first President of the Evangelical and Reformed Church he had an active part in the writing of the constitution of his Church. He remained in office long enough to see this important task completed and the constitution adopted. The foundation having thus been laid for a harmonious co-operation and effective functioning of the program of the Church, he confidently entrusted the implementation to the agencies provided by this instrument. But, though he retired from the presidency, he remained a valued member of the council of the Church until the time of his death. He was truly an elder statesman upon whose judgment and advice others leaned heavily.

Even so we have touched only on what we may well call the extra-curricular activities of Dr. Richards. His Church knew him as an eloquent and thought-provoking preacher. His strength as a public speaker lay largely in the fact that he was a master in presenting profound thought with clear logic and in the simplest possible language. He longed to be understood by all members of his audience.

His major contribution to the life of the Church consists, however, in the service rendered as Professor of Church History and as President of Lancaster Seminary. Literally thousands of pastors in our denomination think of him, with constant gratitude, as a teacher who not only led them into a knowledge of the history of the Christian Church but who inspired them to enlarge their outlook and knowledge through continued study. Dr. Richards was more than a professor of Church History. His wide range of interest and his amazing competence in nearly every theological discipline caused him to be recognized as one of the foremost theological scholars of our times. It is, therefore, readily appreciated that leading theologians throughout

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the world sought his judgments and respected his opinions. He was one of a very select group of Americans to receive an honorary doctorate from the University of Edinburgh. At the latest meeting of Faith and Order in Lund, Sweden, he was given special recognition as one who had made a lasting contribution to the meetings of this theological study and discussion group.

We would not fail to remember that he shared generously with a wider public the results of his own search for truth. He was constantly engaged in the writing of yet another new book. Always he was motivated by a sense of mission. To this he gave expression in his book, "Creative Controversies," when he wrote: "The teacher opens men's eyes to see a vision of life which they never quite realize; yet they cannot help striving for it." Many of us who have read his books thank him for the vision he has opened to us and we trust to be found striving for it.

Those of us who knew him best found in George Richards more than a teacher and counselor upon whom we leaned for inspiration and advice. We came to treasure him as a friend. It was a friendship based on more than natural human affinity. We shared with one another common ideals and convictions born out of faith in that Christ whom we had met on the way. In his last letter to the writer—received on the day of his death—he incorporated this sentence: "We will continue to work in faith and labor in love and be constant in the patience of hope." While we continue in the patience of hope the day of fulfillment is his.

GEORGE RICHARDS, WORLD CHURCHMAN

DAVID DUNN

His life began in the very heart of that land which still draws the merely curious and the truly interested because of its provincial and peculiar ways, from that Pennsylvania Germanland which he ever loved and defended against the caricaturist and the exploiter. From there to the great gatherings of the world's Christian leaders at Lausanne, Oxford and Amsterdam would seem to be a long stride and a far cry. But that stride was taken and that cry was exemplified and interpreted by him whose memory we hold in such great affection and honor.

His father's determination to steer his son beyond the restrictions of language and culture which the home community imposed, is seen in his sending the boy to western New York State for a better *English* education than the schools of Berks County could then provide and in the visions of wider horizons and "far-away places" which the physician-father inspired as he talked to George while the horse and buggy rattled along the roads to the homes of his patients.

Following his graduation from the seminary, his marriage and ordination in 1890, and before he settled down as assistant pastor in Salem Church, Allentown, he took the first of seventeen trips to Europe. Nine years later, after his election to the Church History chair at the seminary, he went again, and at Berlin and Erlangen he began that personal association with the great scholars and churchmen of Europe which both sharpened and widened his interests in World Christianity. Those who knew him best will recall his frequent references to his indebtedness to the great Adolph Harnack.

It was not long until Dr. Richards became one of the strongest personal links between the American and the British and Continental churches. He brought to the Seminary lecturers like Emil Brunner, Ladislaus Ravasz, John Baillie and Paul Tillich. He interpreted to America the thought of great original thinkers like Karl Barth and Karl Heim. On the other hand, he on his

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part lectured at European centers of learning and received honorary degrees, as at Edinburgh in 1933 and at Heidelberg in 1935.

It was just about inevitable that he would take a pioneer interest in the movement toward closer association and federation among the churches. Such an interest might even be traced as far back as the "union" (Lutheran and Reformed) home church, Zion's, now Maxatawny, Pennsylvania, and to the blessings of a Lutheran mother and a Lutheran wife. Active in the founding of the Federal Council of Churches in 1908, it was not long before the project of a world-wide association of the forces of Christendom was occupying a large place in his thinking. Deeply interested in the mission enterprise, he was moved like so many others to feel that only a united Christendom could meet such challenges as were presented by the great Edinburgh Missionary Conference of 1910.

So began a participation in the Ecumenical Movement that took him to Europe many times and made him a respected and forceful voice in the great conferences on Faith and Order and on Life and Work, as well in meetings of continuation committees and sectional groups that labored between the great gatherings to plan and direct the progress of the enterprise. Stockholm, 1925, Lausanne, 1927, Edinburgh and Oxford, 1937 were the milestones on the road to the great First Assembly of the World Council at Amsterdam in 1948. At them all George W. Richards stood quietly yet mightily interpreting the goals and the values, as well as the problems and the pitfalls, involved in the climb through "Man's Disorder" to the achievement of "God's Design."

His ecumenical interests did not detract from his activity in the Alliance of Reformed Churches Holding the Presbyterian System. As president of the World Alliance he made a memorable address at Belfast in 1933. He felt that the stronger and more united the Reformed-Presbyterian church family, the greater the contribution it could make to the cause of world Christianity. At the same time his native tie with the Lutheran wing of the Reformation Church, and his intense appreciation of the great Wittenberger, made him somewhat of a "pontifex maximus" in Reformed-Lutheran relations. He often spoke of the thrill which was his when at the 400th Anniversary of the

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Marburg Colloquy in 1929 he witnessed the dramatization of that historic scene and of how it strengthened his determination to promote the recently-inaugurated efforts to merge the Reformed Church with the Evangelical Synod of North America, a group largely Lutheran in origin and tradition.

I cannot close without a word of personal testimony to the joy that was and, in memory, still is mine in the thrilling experience of being his *Reisekamerad* on his last trip to Europe in 1952. The World Council of Churches had invited him to attend the Faith and Order Conference at Lund, Sweden, as a consultant. Our contacts there with the leaders of the modern Ecumenical Movement left me with the impression that my presence as his companion was far more significant and appreciated than my role as one of the two representatives of the Evangelical and Reformed Church in the U.S.A. One could sense on all sides the gratitude, affection and esteem in which he was held by the leaders of the conference. Some of these feelings were expressed in the citation prepared and read by Dr. R. Newton Flew, Methodist churchman from England and editor of the preparatory volume on "*The Church.*"

The citation reads as follows:

"Ever since this conference began there has been in our midst, coming in and going out modestly and unobtrusively, a veteran leader of the Faith and Order Movement, Dr. George W. Richards. I think he is our oldest delegate, though you will not think so when you see him. You will be able from the Conference 'Who's Who?' to calculate his age and the honor in which he is held in his own country, and also in his communion throughout the world.

"But the Theological Commission on the Church owes him a special and unpayable debt of affection and gratitude. In those darkest days of 1939, 1940 and 1941 when on this side of the Atlantic we were fighting for our lives and when theologians in Britain and Europe were set to other tasks, Dr. Richards was chairman of the American Theological Committee formed to co-operate with the Theological Commission in Europe. I cannot describe the encouragement it was to know that the work we both cared for so intensely was proceeding so swiftly and surely under his guidance. He gathered that select band of theologians to-

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gether and drew them into an intimate fellowship. In 1945 their work was published in a book which has been incorporated almost in its entirety in the large volume on *The Nature of the Church*.

“Add to this his leadership in the union of two large denominations into what is now known as the Evangelical and Reformed Church and you have an achievement in the cause of unity of which any man might be modestly proud.

“May I tell you his secret? If you want to see his face light up, ask him what is the best first question and the best first answer of any Christian catechism in the world and he will recite to you the opening sentences of the Heidelberg Catechism.”

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GEORGE W. RICHARDS: ECUMENICAL CHURCHMAN

SAMUEL MCCREA CAVERT

The invitation to contribute a word of appreciation for Dr. Richards' leadership in interdenominational affairs, especially in the development of the Federal Council of the Churches of Christ in America, comes while I am in Europe. What I write will therefore lack all reference to official records. Instead I shall speak of the personal impression which he has left upon me as a result of contacts covering thirty-five years.

Looking back over my long association with him, it seems to me that the word which best describes him is *ecumenical*. Long before this adjective had come into its current usage George W. Richards was an embodiment of the ecumenical Christian.

Dr. Richards was ecumenical in the sense of living and thinking and working in terms of *the entire Christian heritage*. While never failing to recognize all that he owed to his Calvinistic nurture, the real home of his soul was no denomination but the Church of Christ as a corporate whole. He could never be satisfied to be related to a single sector of the Christian movement. Like St. Augustine he could truly say: "I take the whole Bible for my staff, I take the whole Christ for my Savior, I take the whole Church for my fellowship."

Dr. Richards was, accordingly, a forerunner of the new type of confessionalism which is now arising—a confessionalism in which each historic group continues to cherish its own distinctive witness but carries on its life and work in the realization that other groups have essential contributions to make to the understanding of the whole truth of Christ. Herein lies our great hope for Christian unity.

Dr. Richards was ecumenical also in the sense of being deeply concerned for the relation of the Church to *the whole of human life*. He never thought of Christian experience as limited to the individual's solitary relation with God. He knew that social responsibility is an integral part of the Christian life. He saw all social, economic, political and international affairs as included in the realm that must be claimed for the lordship of Christ.

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I still vividly recall a typical incident, illustrating his outlook in this respect, in connection with my first report to a General Synod of the Reformed Church in the U. S. in behalf of the Federal Council. When I had finished, I had a misgiving (fully justified!) that my emphasis on the social aspects of the Council's program had not been very convincing—especially in contrast with the popular and persuasive presentation which had been made by the American Bible Society. Dr. Richards saved the day for me by commenting that the Synod had just heard two complementary interpretations of the Bible,—one about the Bible as the historic book of our faith, the other about the Bible as related to man's life in the modern world.

Dr. Richards' combination of ardor for Christian unity with Christian social passion made him an outstanding leader in the Federal Council of Churches—predecessor of the much greater and stronger National Council. I always think of him as one of its half-dozen most valuable counsellors during the earlier years of my association with it, in the twenties and the thirties. Frank Mason North, Robert E. Speer, S. Parkes Cadman, William Adams Brown—these, with a very few others, were the men who seem to me to have given the most prophetic guidance in the period when the Council was trying to win its way in the confidence of the churches.

Dr. Richards' historical perspective and theological insight added weight to his every-day judgments. He was one of the few men of my generation who were men of scholarship and men of action at the same time. Doubtless the most memorable example of this was his creative role in the formation of the Evangelical and Reformed Church. But many impressive illustrations of his practical interests and down-to-earth realism are recorded in the annals of the Federal Council. His election as vice-president of the Council was a recognition both of personal qualities which commanded high respect and of patient constructive service on many important commissions and committees. I feel sure that his devotion to the Council was primarily due to his seeing in it a practical way by which the vision of a Church which would be both united and socially effective could be increasingly realized.

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DR. RICHARDS IN LANCASTER

H. M. J. KLEIN

In many respects Dr. Richards was a cosmopolite. In his long and useful life he traveled extensively and had world-wide experience. Most of his visits to countries in Europe and Asia were made in the interest of the church and of the ecumenical movement. He was singularly free from local prejudice, but not from local affection.

In fact, he had strong local loyalties. Anyone who ever heard him speak of his home-village, Maxatawny, can recall the look of pride in his countenance and the tone of enthusiasm in his voice as he spoke of his native hamlet and of the old church on a hill not far away, around which his boyhood associations centered. His travels through the community with his father, a country doctor, gave him an abiding appreciation of the substantial worth of simple rural folk in the Pennsylvania German community with which his early life was associated.

When he came to Allentown, first as a student in Muhlenberg College, and later as pastor of Salem Reformed Church, he exhibited the same trait of local affection and loyalty. His attitude toward his parishioners was that of a man who felt in his heart that 'these are mine own people.' He understood them and they respected and loved him—for he was one of them.

Dr. Richards' introduction to Lancaster occurred when he transferred from Muhlenberg College in 1886 and became a senior in Franklin and Marshall College, graduating with the class of 1887. After that, he spent three years in the Theological Seminary, which held its classes in the college building known as Old Main. These four years in Lancaster as a student were among the happiest and most formative of his life.

When in later years he spoke of his professors of that period one always had the feeling that they inspired him with the hope that he might some day attain their stature. They stimulated his scholarly ambition and became his ideal.

Within a decade Dr. Richards returned to Lancaster as Pro-

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fessor of Church History in the Theological Seminary. He moved into the residence on the College campus which had been previously occupied by his predecessor, Dr. Thomas G. Apple.

Dr. Richards lived in Lancaster for the next fifty-six years, from 1899 until his death in 1955. During that time he identified himself with practically every cultural and scholarly interest of the community.

The cultural life of Lancaster centered for many years in the Cliosopic Society, founded in 1879. The Society recently celebrated its 75th anniversary. The original idea was to mingle town and gown in social fellowship and in the discussion of a monthly paper on some academic subject written by a member of the Society. When the group was small, the meetings were held in private homes in Lancaster.

Dr. Richards became actively and enthusiastically interested in the work of the Cliosopic Society. During his life in Lancaster he wrote more than thirty papers for Clio. Some of these were printed in pamphlet form. Many more deserve to see the light of day. His Clio papers would form a valuable volume, for the brain and the heart of the man are to be found in them.

For twenty-four years Dr. Richards presided over the destiny of Clio with dignity and distinction. He led the discussions with tact, fairness and clarity. His influence on the academic and cultural life of Lancaster will be felt for many years to come.

Lancaster claimed Dr. Richards and her bonds have never been loosed. She rejoiced in the world-wide recognition and honors that came to him. Was he not one of her own citizens? Lancaster's roll of honor is long and distinguished, and it holds no more worthy figure. For he loved the things of the mind—good books, good talk—for their own sake. He loved, above all, youth and the company of his many friends in Lancaster, who will long remember his far-sighted, keen intellect and his inspiring personality.

DR. RICHARDS AS AN AUTHOR: A BIBLIOGRAPHY

GUY P. BREADY*

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“Beyond Fundamentalism and Modernism,” April, 1934, Cloth, 329 pages. (The Gospel of God.)
“Creative Controversies in Christianity,” October, 1938, Cloth.
“History of the Theological Seminary,” July, 1952, Cloth, 660 pages.
“The Life and Work of Rev. W. A. Helffrich,” July, 1954. (Appeared first in Seminary Bulletin; also published as separate volume by the Helffrich Family, Cloth, 78 pages.)
“Reformed What?” Pamphlet, Paper, n.d., about 20 pages.

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Altogether, 219 articles from the pen of Dr. Richards were published in the Messenger from 1890 until 1953; 54 in the Reformed Church Review (including editorials) from 1904 until 1926; also articles in the Seminary Bulletin (2), Magazine of the Society of Church History (4), Lutheran Church Quarterly (2), Theology Today (1), Book Review (1), Crozer Quarterly (1), The American Journal of Theology (1), and possibly others. In addition, Dr. Richards contributed a weekly article in the Messenger on the Sunday School Lesson from March, 1897, until March, 1909.

Because space is lacking to name the entire list of Dr. Richards’

* This painstakingly compiled bibliography of Dr. Richards’ prolific writings is but the latest exercise of a dedicated diligence in historical research to which the Church owes much. Yet unborn generations of students of the history of the former Reformed Church in U. S. will give thanks for the patient labor whereby Dr. Bready prepared his *Index of the Messenger*, useful beyond description, which unfortunately as yet exists only in manuscript in the library of the Historical Society at Lancaster.

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published articles, the following have been selected, which in our opinion are the most important:

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SEMINARY NOTES

THE OPENING OF THE 131ST YEAR

The beginning program of the Seminary was new in two ways this year. For one thing, the fall term began a week later. As many of our readers may have noted, the academic schedule for the coming year is a departure from our pattern in past years. School began a week later than usual, and commencement is scheduled for May 30. This is an experiment motivated by several factors: (1) a desire to avoid the disruption of the second term by the Christmas vacation under the old schedule; (2) the advisability of conforming more closely to the college schedule; (3) the hope of escaping September heat.

The other innovation was an orientation program for the new students. Formerly incoming juniors and M.R.E.'s arrived at the same time as the old students and very little time was given to acquainting them with the school, its work, the faculty and one another. This year, however, the new students arrived three days earlier than the upperclassmen and shared in a program designed to orient them with regard to the ministry, Seminary life, field work, and the community.

The fall term was officially opened for the whole Seminary family by the Schneder Memorial Lecture on Missions, given this year by the Rev. Philip E. Williams, missionary of the Evangelical and Reformed Church in Sendai, Japan. Mr. Williams spoke on the subject, "Japan Confronts the Gospel, the Church and the World." Dean Dunn served as liturgist, and clergy members of the Franklin and Marshall faculty joined in the academic procession.

The first full day of the term was spent in a retreat led by Dr. James W. Bright, associate secretary of the Commission on Evangelism. The theme of the retreat was "Christian Commitment." Because of the threat posed by hurricane Ione, the committee in charge arranged for the retreat to begin at the Seminary. When the threat had been dispelled, students and faculty drove out to Camp Andrews for recreation and the closing worship service.

EVANGELICAL AND REFORMED CHURCH

ENROLLMENT

There is a slight decrease in enrollment from last year. Total enrollment is 97, including 24 seniors, 30 middlers, 26 juniors, 6 candidates for the M.R.E., and 11 special students. Thirty-one colleges are represented in the student body, E. and R. denominational colleges having the largest representation. Catawba and Franklin and Marshall have 19 each, Ursinus 13, and Heidelberg 6. The following Synods of the E. and R. Church are represented: Philadelphia, 13; Lehigh and Southern, 8; East Pennsylvania and Reading, 7; Susquehanna, 6; Mercersburg and Pittsburgh, 5; Lancaster and Potomac, 4; Central Pennsylvania, 3; Magyar, North Wisconsin, Southeast Ohio, Southwest Ohio and West New York, 1 each. Other denominations represented are Methodist, Evangelical United Brethren, Congregational Christian, Presbyterian, United Lutheran Church, and the Lutheran Church of Alsace.

Following is a list of new students:

Juniors

John M. Aregood, Orwigsburg, Pa.	Ursinus
Meade M. Bailey, New York City	Western Michigan College
Richard W. Barley, York, Pa.	Franklin and Marshall
William A. Derstine, Stowe, Pa.	Heidelberg
Donald J. Ely, Baltimore, Md.	Gettysburg
George S. Fitz, Johnstown, Pa.	Catawba
Charles E. Fogel, Northampton, Pa.	Muhlenberg
Edward A. Foster, St. Clair, Pa.	Franklin and Marshall
Merle P. Fox, Sabillasville, Md.	Western Maryland
Robert M. Gast, Harrisburg, Pa.	Franklin and Marshall
Ralph S. Geiman, Spring Grove, Pa.	Franklin and Marshall
Van D. Grimes, Thomasville, N. C.	Catawba
J. Clark Hayes, York, Pa.	Franklin and Marshall
Rullell Heintzelman, Slatedale, Pa.	Penn State
Barry Kern, Allentown, Pa.	Lehigh
George K. Ludwig, Mt. Joy, Pa.	Lebanon Valley
G. Harry Nice, Hilltown, Pa.	Franklin and Marshall
G. Richard Ott, Reading, Pa.	Franklin and Marshall
Robert Paden, Nescopeck, Pa.	Catawba
Allen Rohrbaugh, Glen Rock, Pa.	Catawba
James D. Rumley, Burlington, N. C.	Elon
Francis Scheirer, Pottstown, Pa.	Ursinus
Sterling Schnell, Leighton, Pa.	Franklin and Marshall
James Turek, Brecksville, Ohio	Heidelberg

THEOLOGICAL SEMINARY OF THE

Howard Whitebread, Hazleton, Pa. Catawba
 Bruce D. Wickkiser, Northampton, Pa. Moravian
M. R. E.

Arlene Byers, Lansdale, Pa. Kutztown
 Donald Stats, Antigo, Wis. Heidelberg
 Jo Anne Townsend, Hickory, N. C. Lenoir-Rhyne
Middler

Philip Thierolf, Bethlehem, Pa.
 Lebanon Valley, Bloomfield Seminary

Ecumenical Student

Roger Matter, Munster, France University of Strasbourg

FACULTY NOTES

The faculty remains intact for the fourth successive year, though the sabbatical program adopted by the Boards will go into effect next year necessitating occasional visiting lecturers.

In addition to their responsibilities in the curriculum of the Seminary, members of the faculty have been serving the church in various ways during the past year. All members of the faculty serve as advisers to first and second year students in their field work. In this capacity, they visit the churches in which each of their advisees serves on at least two occasions during the academic year. Professors Bartholomew and Gable are often invited to serve in consultative capacities in congregations facing problems in their fields. President Meck has conducted several preaching missions of a week's duration both in Southern Synod and in Pennsylvania. In the period from October 1, 1954 to October 1, 1955, members of the faculty served as preachers or in some advisory capacity in 230 congregations of the Evangelical and Reformed Church. The average number of congregations in which each faculty member served was 40.

Boards, Commissions and Committees of the Church on which faculty members are serving either as consultants or regular members include the Board of International Missions, the Board of National Missions, the Board of Christian Education and Publication, the Commission on Church and Ministry, the Commission on Higher Education, the Committee on Liturgies, the Theological Committee, the Joint Theological Commission of the E. and R. and C. C. Churches, and the Historical Committee.

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In addition to articles in *The Messenger*, *Youth*, the *Church School Worker* and other denominational periodicals, recent faculty publications include: "Responsible Co-existence" (*Christian Century*) and "Beachhead or Bridge?" (*Christianity and Crisis*) by Professor Vassady; *Christian Nurture through the Church* (National Council of Churches) by Professor Gable, to be reviewed in a forthcoming issue of the *Bulletin*.

Members of the faculty attended the second annual Tri-Faculty Conference at Eden Seminary in St. Louis, early in September. Professor Moss read a paper on "The Nature of the Authority of the Bible," Professor Vassady shared in a panel discussion on "The Symbols of Faith in the Evangelical and Reformed Church," Professor Bartholomew served as chairman of the departmental conferences of teachers in the practical field, and Professor Gable served as a leader in worship. Our Seminary will serve as host to the conference at its meeting before General Synod next year.

Faculty Notes is happy to report the arrival of a new member of the faculty family. He is Philip Frederick Bartholomew, who joined sister Joycelyn and brother Alan at 332 College Avenue on March 26, 1955.

CONVOCATION

The Annual Convocation is scheduled for Tuesday and Wednesday, November 8 and 9. Professor Allen O. Miller of Eden Seminary and the Rev. George Nishimoto of Ellis Community Center, Chicago, will be the lecturers. The opening lecture will be given by Dr. Miller at 2:00 p.m. on Tuesday afternoon, November 8. This will be followed by a Memorial Service for Dr. George W. Richards, at which President James E. Wagner will be the preacher. Further details concerning Convocation will be sent to readers of the *Bulletin* in the near future.

Dr. Richards willed his library to the Seminary Library and to the Historical Society. Alumni will be interested to know that a fund in his memory has been set up by the Lancaster County Mental Hygiene Association, 129 E. Orange Street in Lancaster.

BOOK REVIEW

Growing Into Faith, by Kendrick Strong. Christian Education Press 1955. 126 pp. \$2.50.

Here is a good little book by a preacher who has something to say and has learned how to say it simply, clearly, and forcefully. His thesis is that Christian faith is a product of growth and that growth into faith takes place according to definite spiritual laws. We grow in faith as we "increase our ability to build our maturing understanding of God's holy purposes into the tissue of our daily life." "There is no such thing as spiritual hitchhiking." That is to say, we don't meet life victoriously by another person's thinking or praying any more than we can be nourished by the food he eats.

Preachers will find homiletical stimulation here, but they will also find something much more valuable, viz. a brief, intelligible book of doctrine to lend to laymen, either the mentally healthy or the disturbed and anxious, for whom religious reading would be helpful.

A. N. S.

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